

The Principia.

First Principles in Religion, Morals, Government, and the Economy of Life.

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The Principia

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PROSPECTUS.

Our object, by this publication, is to promote pure religion, sound morals, Christian reforms; the abolition of slaveholding, caste, the ram-traffic, and kindred crimes—the application of Christian principles to all the relations, duties, business arrangements, and aims of life;—to the individual, the family, the Church, the State, the Nation—to the work of converting the world to God, restoring the common brotherhood of man, and rendering Society the type of heaven. Our text book is the Bible; our standard, the Divine law; our expediency, obedience; our plan, the Gospel; our trust, the Divine promise; our panoply, the whole armor of God.

Editors friendly, please copy, or notice.

THE BIBLE ABOLITIONIST.

Containing the testimony of the Scriptures against Slavery, and the Scriptural method of treating it.

"To the law and to the testimony; if they speak not according to the word, it is because there is no light in them." Isa. viii. 20. "All Scripture is given by inspiration of God, and is profitable for doctrine, for correction, for instruction in righteousness. That the man of God might be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16-17.

Part III.—Slaveholding brought directly to the test of the Bible.

CHAPTER XIV.

FURTHER REFLECTIONS UPON THE OVERTHROW OF THE EGYPTIANS, AND THE LIBERATION OF THE HEBREWS.

But, not alone in the inspired that the people of Israel, determined to keep in perpetual remembrance the story of His dealings with Egypt. His preface to the Ten Commandments delivered to them from Mount Sinai, was a recapitulation of that story.

"I am the Lord, thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other Gods before me," &c.

As if he had said; 'I am the God that delivered thee from oppression, by the overthrow of the oppressor, therefore thou shalt have no other gods before me, and shalt obey all my commandments.' He was their Creator, their Preserver, their rightful Sovereign and Law-giver, as He was also of all other men. But in giving to them his law, he passed over, in silence, all his other claims upon them, and pressed only their obligations to him as their deliverer from oppression. Yet that oppression,—we must again repeat it,—was far lighter than the oppression of American slavery and slaveholding.

The importance, in God's sight, of his retributive dealing with the Egyptians, and the delivery of their oppressed victims, is herein most impressively revealed. God hates oppression, and will punish oppressors. This, of itself, he regards a sufficient reason why he should be worshipped as the only true God. It is this revelation of his character, that proves him qualified to be the Supreme Law-giver and protector of all mankind, as well as of the children of Israel. Well may the Decalogue challenge our filial obedience. It comes from the 'refuge of the oppressed,' who will 'arise and set him in safety from him that puffeth at him.' [Ps. ix. 9, and xii. 5.] This is his "memorial unto all generations,"—Ex. iii. 15.

To this idea, the Decalogue is itself, conformed, as has already been shown. For, all its specifications prohibit oppressive violations of human rights, and also forbid that idolatrous servility that bows down to tyrants, and to the false gods or rulers that neither protect the oppressed, nor punish their oppressors.

We thus learn to connect the story of Egypt with the

giving of the law, and with the spirit and letter of the law itself. Hatred of oppression, and protection for the oppressed, constitute the central idea of the law, as well as of the deliverance of the Hebrews from Egypt, and they were accordingly connected together in the messages of Sinai.

Nor is it true, that this stern, yet merciful feature of the law is relaxed, or wanting in the gospel. The story of Egypt, we find recapitulated by Stephen the martyr, as it had been by the prophets of the Old Dispensation. And when John, the Revelator, in the visions of Patmos, heard, in prophetic anticipation, the final triumph of all the redeemed from among men, with harps in their hands, he heard them sing

"The song of Moses, the servant of God, and the song of the Lamb, saying—Great and marvellous are thy works, Lord God Almighty, just and true are thy ways, thou king of saints. Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy; for all nations shall come and worship before thee, for thy judgments are made manifest."—[Rev. xv. 3-4.]

Then follows the vision of the seven last plagues, (analogous to the plagues of Egypt) in which "a noisome and grievous sore" fell upon men, "the rivers and fountains of water became blood"—"unclean spirits like frogs" came forth, and there were "thunders, and lightnings, and an earthquake, and great hail."

"And I heard the angel of the waters, say; Thou art righteous O Lord, which art, and wast, and shalt be, because thou hast done this: For they have shed the blood of saints and prophets, and thou hast given them blood to drink for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments."—Rev. xvi. 5-7.

In the subsequent chapters, other visions are recorded in which, by the use of other images, the same or similar ideas are presented. The destruction of the mystic Babylon is described, whose merchandise had been in "slaves and souls of men." Her confederates and supporters are exhibited, "standing afar off, for fear of her torment, weeping and wailing" till another song of triumph is heard:

"Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her."—Rev. xviii. 13-20.

This is the sequel of what is recorded in the earlier stages of the Revelations, when the souls under the altar were heard saying:

"How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth."—Rev. vi. 9-10.

Thus the song of Moses, at the Red Sea, and the song of Lamb, at his final triumph, when his enemies, like the hosts of Egypt, shall have been sunk, like a millstone in the deep waters are found to harmonize, and mingle together in one as, in truth and reality, they will and must needs do, in celebrating the triumph of the Great Deliverer over oppression both temporal and spiritual, even Satan, the Great Oppressor, the father and instigator of all oppression, and over all the willing instruments, agents, supporters, and apologists of oppression, in all ages, and nations. Where will American oppressors, in the nineteenth century, their supporters, and apologists be found, then? What will become of their volumes of learned sophistries, teaching that the most crushing and soul-destroying oppression ever known among men, is not sin,—is not *malum in se*? What will they find to say in the presence of the millions of American slaves from among "the souls under the altar"—the least of Christ's brethren, the treatment of whom He will regard as the treatment of himself?—(See Matth. xxv. 31-46)—including the scores or hundreds of thousands of them who will be numbered among the persecuted "saints of the Most High." Will they be prepared to join with these redeemed souls in their triumph?

The Apocalypse, connecting all the past, with all the fu-

ture, gives us a survey of the entire drama of humanity. We seem to see the last act, in which all the bloodshed and oppression, and violence, ever witnessed or to be witnessed, shall be avenged. The persecution of the saints of the Most High, the righteous, the friends of humanity and of Christ, the persecution of all who have desired the light of Divine Truth, and who have been denied it,—from whom the Bible has been wrested or withheld, who have been debarred the privilege of assembling for free worship, who have been denied the sanctities of marriage, who have been herded together like beasts, tempted by cruel stripes to be impure, or to renounce Christ, or to blaspheme,—who have been tortured and scourged for bearing testimony against such oppressions, and for pleading the cause of the oppressed,—the persecution of all these "souls under the altar" will be, in this last act of the human drama,—avenged.

The story of Egypt, though a literal reality, is seen to have been typical of all this, as truly as if it had been only an allegory constructed for that sole end. And hence, the Egypt, the bondage, the Red Sea, the emancipation, the journeyings, the conflicts, the Jordan, the Canaan, the Shiloh, the Jerusalem, the Mount Zion of the Hebrews, become significant symbols of the spiritual experiences of the Christian. The bondage appropriately represents the dominion of Satan, while emancipation stands for the liberty where-with Christ makes his people free. Do scriptural symbols like these, (abounding as they do in the New Testament, nay even in the Old prophets, and running through all our Christian literature,) teach us nothing of the exceeding hatefulness, in God's sight, of slaveholding; the fittest earthly emblem of the domination of Satan? Do they teach us nothing of the exceeding beauty, excellence, and desirableness, in God's sight, of the abolition of slavery—the fittest earthly emblem of the salvation of the gospel? Find we no evidence, in all this, that slaveholding is in a superlative sense, a Satanic work, and that the cause of its abolition is the cause of God and of Christ?

No marvel that our American Christian literature, our Psalms and our Hymns, have been, to a great extent, expurgated of the terms that suggest analogies like these. No marvel that religious masters, in their family worship, have suppressed the use of such like stanzas as the following:

"We will be slaves no more,
Since Christ has made us free,
Has nailed our tyrants to His cross,
And bought our liberty."—Watts.

No marvel that Christian literature, including Bibles, is carefully kept from slaves. But is it not a marvel that those who, knowing this, hold slaves, or justify or apologise for slaveholding, can profess to love the Bible, and call themselves Christians?

By the story of Egyptian bondage, and of the liberation of the Hebrews, in its connection with the entire canon of scripture, with the law, which condemns all oppression, and with the gospel which contemplates and involves deliverance from it, we are most impressively taught the intensity of God's hatred of oppression, as being the climax of iniquity. And when we compare the rigor of the Egyptian bondage with the still greater rigors and the super-added abominations of American slavery and slaveholding, under the light of the gospel, and by professed Christians, we must be blind indeed, to fail of perceiving that, if the Bible be God's word, then He certainly hates the latter with a vastly deeper intensity of loathing than He ever did the former. It does more to dishonour God, to destroy souls, to make void the law, to defeat the purposes of redeeming mercy in the gospel, than any systems or practices of oppression, before the coming of Christ, and before the giving of the law by Moses, could possibly have done.

And if those who oppressed the Hebrews in Egypt, or who consented to their oppression, not under the law of Moses, but before the law, were smitten of the destroying angel at midnight, or overthrown in the Red Sea, and died without mercy, of how much sorer punishment, suppose ye, shall they be thought worthy, who, calling themselves Christians, under the full blaze of the gospel, persist in inflicting, or sustaining far heavier oppressions, who have trodden under foot, the Son of God, in the persons of His crushed brethren, who have counted the blood of the covenant wherewith themselves and victims were sanctified, an unholy thing, and have done despite unto the spirit of grace, regarding and treating his temples as chattels! For we know him that hath said, Vengeance belongeth to me, I will recompense, saith the Lord; and again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God.—[See Hebrews x, 28-31.]

FURTHER REVIEW OF "A NORTHERN PLEA FOR THE RIGHT OF SECESSION; BY GEO. W. BASSETT, OTTAWA, ILL."

Our Review of Mr. Bassett's Plea, thus far, has been chiefly occupied with the principles involved in the case. Only incidentally and hint-wise, have we alluded to the facts. It is time, now, to make a formal statement of them as compared with the assumptions of the Plea.

I. OF THE SECESSION OF THE GULF STATES.

"The great event of the day and of the world," says Mr. Bassett, "is the formal dissolution of the American Union." "The formal separation of the States, so long increasingly probable, has at length become a matter of history. The spirited State of South Carolina has led the way, and by the highest act of popular sovereignty, formally repealed the ordinance of 1788, whereby the Constitution of the United States of America was ratified, and has dissolved her Union with the other States of this Confederacy."

Again, in contending against "coercion," as being "itself the destruction of the Government," Mr. Bassett says:

"It is destruction of the Government, because it is a political revolution. It is a change of the whole spirit of the government, from a Confederacy of sovereign States, held together by common interest and mutual attachment, to a consolidated empire, bound together by military force."

We join issue with Mr. Bassett upon a number of the supposed facts here involved.

I. We deny the "formal dissolution of the American Union." We deny that the American Union is dissolved, any more than it was six months ago. Nor is there as much prospect now, of its being dissolved at all, as there was then.

Six months ago, slavery stood strong, in the comparison with its present position. Its friends and its enemies saw less signs of its speedy abolition than they now do. Slavery is the only disturbing cause that has ever threatened the Union. In proportion to the prospects of a speedy abolition of slavery increase, the prospects of a "dissolution of the Union" diminish.

Six months ago, a much larger portion of the people of the non-slaveholding States, were inclined to allow a "formal dissolution of the Union," than there are at present. Abolitionists were, many of them, in favor of a dissolution of the Union, as an anti-slavery measure, who are now, with Wendell Phillips, in favor of a war to preserve the Union by an abolition of slavery. Many who were not abolitionists were inclined, six months ago, to favor a peaceful dissolution of the Union, for the sake of peace, and to put a stop, as they said, to agitations on the slavery question. But now that the slaveholders have attempted it by robbery and force, they are determined that it shall not be done at all. These changes have in part, taken place since Mr. Bassett wrote, but the causes that have produced them were at work then. Mr. Bassett misunderstood the matured facts, and the embryo facts in process of forming.

II. We deny that the declared secession and proclaimed dissolution of the Union was 'formally' made, or, according to any appropriate forms of such a proceeding. Not only were the other parties to the contract not consulted in respect to its dissolution, but the proper forms of procuring the action of the States that have been declared out of the Union were not taken. Whatever was done, was done irregularly, and without the forms necessary to give the acts validity, had they been ever so lawful and desirable in themselves. This will more fully appear, as we proceed.

III. We deny that any act of popular sovereignty was witnessed, when the secession of the several States was de-

clared. On the contrary, we affirm that those who put forth those declarations were usurpers, in that very act, trampling "popular sovereignty" in the dust, and that their grand object was the total destruction of "popular sovereignty" by erecting a military oligarchy, an irrepressible despotism upon its ruins.

IV. We deny that a single Southern State has seceded at all: and we affirm that the despots who, in contempt of the States, affirmed, and proclaimed it affirmed, and proclaimed a stupendous falsehood.

What is the State of South Carolina? Of whom is the State composed? Who are they that have the right to call themselves "the State"—or to speak in its name, or by its authority? Who constitute the State of South Carolina, but the people, the inhabitants, residing within the geographical limits of the country called South Carolina? If these are not the State of South Carolina, who are? And by what credentials are they to be known?

More than one half of the people of South Carolina are colored persons, and nearly all of these are slaves. Nobody pretends that this colored majority of the State of South Carolina were consulted at all. No. Nor were the majority of the non-slaveholding whites! By the census of 1850, there were less than 300,000 slaveholders, [exclusive of mere hirers] in all the slave States, in a population of six millions of whites, and above three millions of slaves. The proportion is probably about the same now. The slaveholders, in proportion to the non-slaveholding whites of the South, may be put down as about half a million to six millions, or as one to twelve. Add the colored people, bond and free, and you have half a million slaveholders, in a population of ten millions, a proportion of one to twenty.

It may be said that many of the non-slaveholders were in favor of secession. Granted, if you please, though it is difficult to tell what proportion of these were so, by intimidation or compulsion. But, on the other hand, large numbers of slaveholders were strenuously opposed to secession, as for instance, Ex-Gov. Aiken, of South Carolina, the wealthiest man in the State, and claiming to be the owner of 1000 slaves. He justly trembled for the security of his slave property and only contributed to the expenses of the movement in consequence of threats, but protesting against the proceedings. So, doubtless, of tens of thousands of others. In Charleston and vicinity, (as more recently in Baltimore,) the mass of the substantial citizens were overborne and tyrannized over by the mob. So in other places, if not everywhere. In one word, the entire South is in the condition of Kansas, during the rule of the border ruffians, in the times of Pierce and Buchanan. The struggle now, as then, whenever there is a chance for it, is between the *Free State men*, white and colored, and the pro-slavery ruffians. The adoption of the Lecompton Constitution was called an act of "popular sovereignty"—and the statement was as truthful as that "the spirited State of South Carolina has led the way, and by the highest act of popular sovereignty formally repealed the ordinance of 1788."

The usurpers well knowing, or fearing that an appeal to "popular sovereignty" would defeat them refused to let even the legal voters among the white men, vote on the question of adopting the secession or of rejecting it. In Arkansas, where a vote was permitted, but where the arts of intimidation and persecution, were, as usual, resorted to, a popular vote in favor of secession could not be obtained. In Texas, another State in which a vote was ordered, it was indeed declared to be carried by 40,000 majority. But the truthfulness of the returns was denied, Gov. Houston declaring them to be fraudulent.

No one pretends that, counting the colored men, bond and free,—and they all ought to be counted,—there is a single State in favor of secession.

We insist, therefore, that whatever may be the true theory of the right of secession, the fact of such secession, by a single State, has not been witnessed, to the present hour.

This absence of the assumed fact of secession by certain "States," vitiates all the reasonings of Mr. Bassett, that are founded on that supposed but fictitious fact. As for example, when he says:

"But this, I am told, is the right of revolution, and that is conceded. Well, if this is conceded, all is conceded. If the people of any Territory have the natural right of revolution, it cannot be the right of any power to put that revo-

lution down. The natural rights of men can never conflict. The right of revolution and the right of the suppression of the same, cannot co-exist."

On the score of principle, we have before, in anticipation, answered this, by denying that there is any right of revolution, except for a just and righteous cause, which cannot be said in respect to the movement in the "Confederate States." We now answer it further, by challenging proof that "THE PEOPLE" in those States have exercised or attempted to exercise, the right of revolution, in the premises. We deny that any such fact has taken place. We affirm, that on the contrary, the right of "the people" to the exercise of "popular sovereignty" is denied, is overborne, is trampled under foot, by the veriest despots that ever trod the earth; who must be put down by "coercion" before the "people" can enjoy "popular sovereignty" at all.

Reversing thus, the assumed facts of Mr. Bassett, we reverse his conclusions! We insist that it is the moral and political right, because it is the moral and political duty of the people and Government of the United States to vindicate the "popular Sovereignty" of "the people" of the so-called "Confederate States" by putting down the usurpers that oppress them. The Constitution expressly provides that "the United States shall guaranty to every State in this Union, a Republican form of Government." The States of South Carolina, Georgia, Alabama, Mississippi, Louisiana, Florida, and Texas are "in this Union" having never seceded therefrom. Their tyrants allow them no "Republican Government" nor indeed, any civil Government, in any form, but only a compound of anarchy and despotism combined. The "people" are entitled to their "popular sovereignty" and the National Government is bound, at whatever cost, to guaranty to them its free exercise. This is due, alike, to the white and to the colored "people" of those States.

IV. We deny the assumption of Mr. Bassett that the United States, under the Constitution, is a mere Confederacy of States. The elucidation of this point, we must defer for the present.

EXTRACT OF A LETTER FROM DR. CHEEVER, OF DATE APRIL 19TH.

I have been laboring of late, in various parts of this country, in lectures, public meetings, and otherwise, to rouse the people to a consideration of the great evil and sin that would be involved in the recognition of the new Slave trading Confederacy by the British Government. I have proposed petitions against such recognition, and remonstrances from the women of Great Britain, and in some cases they have been set on foot. But it is impossible to say what may be the action of the Government. The new Tariff has produced a most disastrous effect on the commercial community here, turning their sympathies toward the South, because, at present, they can get ten or twenty per cent better profit there upon their goods. Strange as it may seem, the Anti-slavery feeling in some quarters is quite suffocated by the Northern Tariff, which makes slavery seem a friend to commerce. I have regretted that some of my speeches in this country could not have been reported in America. Perhaps you can find space for the following extract from one of those speeches.

"There are plenty of Constitutional provisions for abolishing slavery, and this the South knew as well as the North, and they knew that the moment the conscience of the North was brought right, enlightened by the word of God, and set on fire with his Spirit, the Constitution would be interpreted according to the claims of justice, equity, and freedom, and so their whole system, with all its infamy and cruelty, would be swept away by the Constitution itself, interpreted in the fear of God. And it was their foresight of this, their fear of a Northern conscience, that hurried them to break up the Union, and demand a new compact, a new Constitutional insurance. They have seen the tide rising, and moved by fear, have prepared an ark for the saving of themselves and their domestic and missionary institutions, from the flood. They have plenty of gospel patriarchs and heirs of this missionary righteousness, and no want of gospel workmen for their Satan's ark, and no want of wild beasts to crowd into it. And they are confident of an Ararat provided for them, where they wait the Northern dove with the Olive branch of compromise, a sign that the deluge has subsided; when they will issue forth to offer sacrifice on ground no longer cursed with the curse of freedom; and the fear of them and the dread of them shall be on every creature, and they shall multiply abundantly beneath

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God's bow in the clouds, the sign of his covenant that the waters of this fanaticism of liberty shall no more become a flood.

"Now it remains to be seen what the Government and people of this country will do, when the political saints from this ark present themselves here to be recognized as a nation. Will you thus recognize a people, the central element of whose intended prosperity and social organizations is man-stealing, and the leading article of their political creed the right of making merchandize of men? The foundation of their empire is the domestic slave-breeding and traffic, and the incessant torture and robbery of unpaid slave labor, and they mean to bring home, as the key-stone, the security of the foreign slave trade, with shoutings of grace, grace, unto it. They come to you for a treaty, confessedly for the establishment of this empire of the slave traffic. You accuse us, and rightfully in the United States, of a compact with Satan, because, for the sake of a profitable political Union, we admit slaveholding States to fellowship, and guarantee the perpetuity of slavery. What will your agreement deserve to be called, should you, should your rulers, for the sake of industrial and political security and prosperity enter into covenant with this Confederacy? A Confederacy formed avowedly for the security and perpetuity of slavery, and for nothing else; an object in and for which they count upon getting your support, because, as they aver, cotton is your king, and that king they hold bound as their hostage for your friendship. You, in their imagination, are slaves of the Lamp, and they are the Aladdins, who, by rubbing it, can call you, with your mighty manufacturing and political genii, your thousands of capitalists and millions of workmen, to do their bidding. Cotton is their talisman; the pods of the South are the coffers of their power; and Whitney's gin was the breaking of Solomon's seal to put this illimitable kingdom at their disposal. They think they are sure of your cooperation.

But if you should, by your Government, enter into treaty with them, in what one respect would your conduct be any better than ours? Nay, the moral power God has given you is so great now, if you will but act justly, and the recognition of the slave-trading Confederacy would be so superfluous and wanton a casting away of that moral power, that the sin would be greatly exasperated. Beyond all question, you have now the opportunity of abolishing slavery by providing your own supply of cotton, and refusing any national recognition of this community of traffickers in slaves. God hath given into your hands an enemy of freedom and justice, upon whom the United States would not execute God's law, but whom God had appointed for utter destruction. These cotton and slave-trading States, with their new covenant of piracy, will come to you, not indeed as Benhaded of old, with sack-cloth on their loins, and ropes on their heads, but still waiting to see what words will drop from you." "Thy servant Benhaded saith, I pray thee, let me live." You know Ahab's answer, the traitorous tyrant of Israel, "My brother Benhaded! Ah, is he yet alive? Surely he is my brother?" So he made a covenant with him, and sent him away. God forbid you should be left to follow his example. Obey rather the word of God by Isaiah, "Say ye not a confederacy, when this people shall say, a confederacy. But sanctify the Lord of Hosts, and let him be your fear, and he will be to you a sanctuary forever."

CHURCH ANTI-SLAVERY SOCIETY.

Sermon by the Rev. Jonathan Blanchard, D. D.

The sermon by Dr. Blanchard, President of Wheaton College, Illinois, delivered in the Church of the Puritans last evening, was listened to by a large and attentive congregation.

"Shall the throne of iniquity have fellowship with thee which frameth mischief by a law?"—Psalm 94 xx.

He said that men had acquired power and abused it. The governing influences of society, the natural shelter and shield of the defenceless, had made the poor their prey, and sought at once to confirm and conceal their rapacity, by legalizing it. The preacher proceeded to vindicate the law of liberty, according to the Word of God, glancing at the history of the practices of the churches in America, in their treatment of the sin of slaveholding. He said that the position of not a few of the ministers of the Gospel, was the same as that announced by Dr. Leonard Bacon of New Haven, who had said, in reference to a report presented at a meeting of the A. B. C. F. M., that he would like it "better, if it contained a distinct avowal that slaveholding is not a sin in itself, in such a sense as to disqualify a man for church membership." He said that the mission of the Church Anti-Slavery Society was to dispel such a wicked theory from the Church of Christ, to purify the public sentiment, and to give the church a loftier sense of its duty. The great mass of our people had not yet learned that men trained from infancy to respect no rights in a man whose skin is black, had no res-

pect whatever, for human rights in white or black, beyond compulsion. They were called, then, by the living God, to instruct the churches of this nation, that when this war should cease, no compromise would ever be possible which did not include the annihilation of slavery. He demanded, if the people should be made to believe that slaveholding was no crime, and freedom no blessing to mankind, what was to prevent us from submitting to the Southern reign of terror? While, then, they prayed for the troops, they must teach their churches. They must literally "move heaven and earth?" They must move heaven by prayer, and earth by instruction; and when once the religion of the land was purified, the land would itself become pure; and if not we, our children might live to see our broad, beautiful, and beloved country, united and happy, because free.—*Tribune of Monday.*

The second anniversary of the Church Anti-Slavery Society was held yesterday afternoon and evening, at the Church of the Puritans, on Union Square.

A meeting of the members and friends of the Society for conference, was held in the Lecture-room at 3½ o'clock, the Rev. D. M. Graham in the chair. The proceedings commenced with prayer by the Rev. S. S. Jocelyn.

The Rev. Mr. Graham made a short address on the importance of the characteristics of the present crisis. Much had been expected from thinking bayonets, but he was convinced that of the men gone forth to do battle, not a few of them were praying men, so that much may be expected from praying bayonets.

The Rev. H. T. Cheever, of Jewett city, Conn., stated that the object of the conference was to settle upon some plan by which to pursue the Christian Anti-Slavery campaign during the ensuing year. He made some statements in reference to the difficulties and the successes of the Society during the past year.

The Rev. Dr. Blanchard thought that bayonets might restore government, but they could not convert men's minds. He believed that, even after government had been restored, the abolition of Slavery would be left for the Church to do. His opinion was made stronger every day, that this work must be done in the name of, and by the living Jesus Christ.

The Rev. Mr. Conway, Chaplain of the Zouaves, had never been able to reconcile the love of Slavery, and the love of Christ. As Christians he believed it to be their duty to do a work in revolutionizing the sentiment of the world—in turning the hearts of the people to a just sense of obligation and duty. He liked the idea of holding Conventions in the rural districts.

The Rev. Wm. Goodell, editor of *The Principia*, thought that the present war might fail in having any effect upon Slavery unless the religious element was brought to bear upon it. He thought that one man ought to be constantly employed in attending to the holding of Conventions.

The Rev. T. F. White said that what was wanted was to get right at the people, for unless this was done any effort made to accomplish anything through ministers would be a failure, inasmuch as ministers, as a general thing, don't dare to present anything to their people but what they know to be quite popular.

The Rev. Mr. Green, of the Sandwich Islands, said that he came from a thoroughly Anti-Slavery Church. His Church had for years held a monthly meeting for concert and prayer with special reference to the slaves in the United States.

The Rev. J. R. W. Sloan, the Rev. S. S. Jocelyn, Mr. Banks of Conn., Mr. Oliver Johnson, and Mr. Wm. Herries, also participated in the general conversation.

It was resolved that the Executive Committee of the Society be recommended to appoint public meetings and Conventions in various parts of the country, and that for that purpose they should secure the services of the corresponding secretary if possible. Mr. Green, President Blanchard, and others, promised to solicit funds for the object, and expressed confidence of obtaining important pecuniary aid.

EVENING MEETING.

The Anniversary was held in the Church of the Puritans in the evening, Wm. Goodell in the chair.

The Rev. Dr. Blanchard made the opening prayer, and the choir sang the hymn commencing

Hark! a voice from heaven, proclaiming
Comfort to the mourning slave."

The Rev. Henry T. Cheever, Secretary of the Society, read the Report, which set forth that during the year, through the agency of the Secretary, twelve public meetings or conventions had been held at different points of the North, East, and West. He had also been successful in publishing eighty articles, setting forth the principles of the Society, in columns of leading secular and religious papers. He had also addressed many ministerial Associations and Conferences in behalf of the Society. A very important correspondence had been maintained with Christian Abolitionists throughout the land.

The following resolutions were proposed and adopted:

I. *Resolved*, That it is matter of devout thanksgiving to God, that the question between abolitionists and their opponents, as it has been clearly stated by one of the earliest and ablest of all the living advocates of abolition in America, is no longer one of methods and measures to get rid of slavery, or how to control its power, or how to prepare for emancipation. But the question for the whole country, is narrowed down to this alternative,—Freedom, now and forever, for the whole country, or Slavery forever for the whole country.—Slaveholding a crime to be prohibited, or an innocent, laudable avocation, to be protected by an irrevocable amendment of the Constitution for that purpose.

II. *Resolved*, That it is for the Christian friends of freedom in this country, of all denominations, now to meet this

issue manfully in the name of God, to rally in support of the Union and the CONSTITUTION AS IT IS, for the sake of Justice, Liberty and Religion, to be promoted by the Union, and to oppose the slightest amendment of the Constitution in the interest of Slavery.

III. *Resolved*, That the true policy for the National Administration, in its present tremendous struggle with domestic treason and conspiracy, plainly is, inasmuch as the unnatural war into which it is forced, is a Pro-Slavery War on the part of the rebels, to make it an *Anti-Slavery War on the part of the Government*, and so to commend itself to the friends of impartial liberty everywhere, to the consciences of the good, to the sympathy of universal Christendom, and to the favor of Almighty God.

IV. *Resolved*, That whereas the national abolition of Slavery was a national duty, from the beginning of our Government, under a Constitution expressly ordained "to establish justice, and secure the blessings of liberty to the people of the United States, and their posterity," such a national abolition of slavery, has now become a great national necessity, to our continued existence as a United Nation.

V. *Resolved*, That it is the neglect of this national duty, which has brought upon us, as a nation, the chastisements which we now suffer, through the inevitable working of cause and effect, under the all-wise government of a just God; and the sooner, therefore, there is a national repentance for our sin, there will be NATIONAL DELIVERANCE FROM OUR SORROW.

VI. *Resolved*, Therefore, that the Providential call to every Pulpit and to every Church in the nation, now is, to preach to the people repentance for the sin of slaveholding, and the duty of proclaiming *Liberty throughout all the land unto all the inhabitants thereof*.

The Rev. J. A. Thome of Cleveland being called upon to address the meeting, entered into an interesting history of the Anti-Slavery movement, setting forth its success amid the most formidable obstacles. Yesterday he said, was the last day of grace to oppressors; to-day (Monday, the 6th of May, 1861) was the first day of grace for the oppressed. Who could look upon the history of the last quarter of a century, and not willingly award to the precursors in the cause of the slave, that first crown of glory—gray hairs. American Slavery was a sin—a sin which ought to be renounced and abolished. This sin ought to be treated as all men would now treat treason. Slavery was a sin; the slaveholder was a sinner, and must be treated as a sinner. He held that no legislation could compromise any element of slavery into anything but sin. Slaveholders, as such, according to the Word of God, had no rights which white men or black men were bound to respect. The Anti-Slavery movement had been an Anti-Sin movement. It had been God's own movement. It had been a movement of the Church—the Church invisible; for the Church visible had directed all its batteries against this reform. The conflict had not been between the Church and the Anti-Slavery movement, but between freedom and ecclesiastical hierarchy. In the present war we had the love of principle. Young men had gone, and taken the prayer-meeting with them; they had gone to battle from the communion table. Our pulpits were now loud in the denunciation of slavery, and we might well rejoice in the fulfillment of the prophecy, "My people shall be willing in the day of my power." He prayed that this great uprising should not be allowed to subside until Slavery had been abolished. He hoped, as a Kentuckian, to outlive the last American slaveholder. He hoped to live to see his native Kentucky take her place in the phalanx of Free States, and going on in the march of National freedom. "My country, 'tis of thee," &c., was sung, and the doxology pronounced by the Rev. Mr. Jocelyn.

Owing to the inclemency of the weather, the audience was not very large.—*Tribune of Tuesday.*

We have copied the above, with slight corrections, from the *N. Y. Tribune*. It was a season of great interest to those who attended. Had the weather permitted, the audience, it is believed, would have been very large.

The afternoon and evening was one continued *Southerly gale*, the wind blowing almost a hurricane, and the rain falling in torrents, most of the time. The meeting separated about 10 o'clock and we occupied a full hour, partly on foot, partly in the stages and partly in the ferry boat and rail car, in reaching home. A more pelting, relentless storm we seldom if ever encountered. About midnight it ceased, in an instant, wholly and suddenly. In anticipation of a bright sunny spring morning, (which in due time was realized) we fell asleep, and dreamed of the terrible pro-slavery storm now raging, and of glory and peace that should come after it. Without intending to be superstitious, or believing much in omens, we ply the pen, to-day, with the welcome feeling that the storm is nearly over, and that heaven's own sunlit morning is soon coming.

The Principia.

NEW-YORK, SATURDAY, MAY 11, 1861.

LETTERS or business for the *Principia* should be addressed to M. B. WILLIAMS, the Publisher.

LETTERS for the Editor, whether for his consideration, or for the public, should be addressed to WILLIAM GOODSELL.

ORDERS for books or pamphlets may be addressed to either of the above.

But in all cases, the business matter should be on a slip of paper separate from suggestions or communications for the Editor—because business papers must be kept on the Publisher's file, by themselves. For the same reason, what is designed for the Publisher should be on one slip of paper, and matter designed for the Editor's attention or use should be on another, though all may be put into one envelope, and directed to either.

All letters for us should be carefully directed to 339 Pearl street, not to 48 Beckman street, nor to Box 1212, (the former address of Wm. Goodsell, where some of his letters continue to be sent.) This is the more important now, as the office of our friends, there, is about to be removed; and letters directed there will be liable to be lost.

"DOWN WITH THE REBELLION!"

So say the millions of the North—and so say we.

But *what* is the Rebellion that needs to be put down?

Why, the rebellion of the Confederate States—you will answer.

Yes. But *what*, and *whose* is that rebellion? You don't call the man a rebel, merely because he lives in one of those States, do you? You see no rebellion in those residing there, (if there be any) who make no resistance to the laws, or to the government, who disturb not the public property, but are peaceable, and quiet?

Oh! No! Certainly not. But are there any such?

Yes. There are the Quakers, in the first place. They are not rebels, are they?

No. But there are not many of them.

But there are others in those States, beside Quakers, who are no more in favor of the rebellion than they are. We ought not to put them down, ought we?

Certainly not. Put down only the rebels.

Well, then, there are four millions of slaves. They have made no rebellion, have they?

No. We must put down only the rebels.

But who are *they*, except the slaveholders, and those who are under their control, or who are in sympathy with them?

Well. Nobody I suppose. But what of all that?

Just this, neighbor. Slaveholders are the chief rebels, the instigators of all the others, and all their rebellion comes of their *being* slaveholders. Had slavery been abolished, years ago, there would have been no rebellion, would there.

No. I suppose not. I have always understood that the rebellion was raised by the principal slaveholders, because they thought their rights of slaveholding, as they call them, were not as fully protected, as they desired.

Even so. It comes, then, you see, to just this. *Slavery* is at the bottom of it all, just as rum is at the bottom of the murders committed by a drunken man. Take away the rum, and the murderer becomes a sober man, and a safe neighbor. Just so, *take away slavery*, allow no man to be a slaveholder, and you will have no rebellions, to be put down, then.

Slavery, or more properly, *slaveholding*, is, itself, the Rebellion; that needs to be put down. It is an act of lawlessness, a defiance of law, for one man to hold another man as a slave, subject to his despotic, irresponsible control. The man that does this, and persists in it, and claims *his right* to be a slaveholder, is, in that very act, a rebel against all just government, and against the first principles upon which all government, all law, and all jurisprudence—deserving the name—are founded. A community of such men are a community of rebels, upon the start, in the first place. So long as they can control the government, and make it do their nefarious work, as they have done, for the last fifty years, they will not make war upon it, in the manner they now do.—But the very moment that they think it is passing out of their control, the bloody flag of rebellion is raised, as we have just witnessed.

The cry of "DOWN WITH REBELLION!" rightly interpreted, must mean—"DOWN WITH SLAVERY." If it means anything less than this, it all comes to nothing, and will do no manner of good.

If peace were made, to-morrow, without abolishing slavery, the Rebellion would be left in full blast, as it has been, for fifty years past, and all the more dangerous and mischievous because nothing was done against it.—While Floyd, Davis, and Company were having full swing, and stealing all the money and arms they could lay hands on, without disturbance, we had quiet, peaceable times, didn't we? And all the wise politicians and grave Doctors of Divinity were crying out "Peace! Peace!" and contriving by concessions, and compromises, and National Unity Societies to keep at peace with them.

Just such a *peace* we should have again, if the war should close without the abolition of slavery.

Slavery is the Rebellion, to be put down.

Put *that* down, and the work is done—effectually, and for all coming time.—Neglect to do *that*, and it were wiser to stop where we are, without expending either powder, money or life, in enacting a miserable farce, and making ourselves fools, in the sight of mankind.

It would be strange, indeed, if that which is rebellion against God, and against humanity, could be any thing short of rebellion against civil government, ordained of God, and instituted by man, for the protection of humanity.

If the Nation would "put down rebellion" it must, itself, cease its rebellion against God. And it *does* rebel against God, every hour it neglects to *obey* God, by "breaking every yoke," "letting the oppressed go free," and "proclaiming liberty throughout all the land, unto all the inhabitants thereof."

EX-PARTE COUNCIL ON THE CHURCH OF THE PURITANS.

The readers of our City Dailies will have learned that "an ex-parte Council" is in session in this City, on the affairs of the Church of the Puritans, to act on the question, among others, whether "the cause of Christ, as represented by the Congregational body, as well as the general cause of religion in this city, do not require that the present pastoral relations existing between the Church and Rev. Dr. Cheever be dissolved." A formidable array of titled ecclesiastical dignitaries, from different and distant parts of the Country has appeared in print, and the impression, we doubt not, has been given, that the question of the dismissal of Dr. Cheever is pending, on the decision of the grave body convened in the City. The hopes and the fears thus excited, over the country, may, perhaps, be somewhat chastened by inquiring into the authority of this council, and the relation it sustains to Dr. Cheever, and the Church of the Puritans. Our view of the matter may be briefly illustrated, thus:

You are the owner of a homestead, and are satisfied with your situation, and with your title to the same. Somebody chooses to set up a claim to it, and proposes to you to submit the question to the decision of arbitrators mutually chosen by the claimant and yourself. You see fit to decline the "honorable proposition," whereupon the claimant of your home, convenes a board of arbitrators of his own choosing, to whom he submits his case, while you go about your business, or amuse yourself by peeping in, occasionally, to see and hear what the wise men are doing and saying. The conclusion to which the august body may arrive affects you just as much, in such a case, as will the decision of the "ex-parte Council" affect the Church of the Puritans—and no more.

Another illustration may represent still more appropriately, the nature of the transaction. A majority, not of a Church, indeed, but of a nation, chose Abraham Lincoln, not for their Pastor, exactly, but for their President, and the said majority continue to be well satisfied with him. A minority, however, are dissatisfied, and propose a mutual Council, a pacification Convention—call it by what name you please—to consider and determine whether the lawfully elected President, who continues to be the choice of the majority, shall be President, under the present Federal Constitution, or whether Hon. Jeff. Davis, under the Montgomery Confederate Constitution, shall take his place, in the White House, and be President, in his stead. Suppose the majority and the administration decline the modest and fraternal proposal. Suppose the mal-contented should next invite the venerable Ex-Presidents, to act as an ex-parte Council, on that question. Suppose they should convene, and discuss the question a fortnight or more, and proclaim their decision. How would the Nation or its duly elected

administration be affected by the proceeding? The right of the minority to ask their opinion, on an ex-parte hearing, and on invitation of only one of the parties, might be undisturbed, as well as the right of the venerable gentlemen thus governed, to give their opinion—but *what would it accomplish?* Quite as much, we think, as the ex-parte Council of the Church of the Puritans will accomplish.

The ex-parte Council of Ex-Presidents would have an excellent opportunity to tell the world how much they sympathized with the minority, with their aims, methods, and movements, if they wished to do so. The ex-parte Council now in session, up town, will have an opportunity equally convenient. Rev. Dr. Leonard Bacon, acting as "Council for the Appellants," we perceive, is already availing himself of the opportunity to give thrusts at "Dr. Cheever in his absence" and show the Christians of England and Scotland, whose love and admiration of the noble and apostolic Christian Reformer is so abundant, how the Rev. Dr. Bacon of New Haven; Connecticut, feels toward him—and how perseveringly he pursues the course he commenced about a quarter of a century ago, when, along with others of kindred spirit, he exerted himself, successfully, to shut out from the Congregational parishes of Connecticut, a worthy ministering brother, of the Congregational order, who had commenced lecturing in that State against slavery, under a Commission of the American Anti-Slavery Society, when Arthur Tappan was its President, and Lewis Tappan, Rev. Joshua Leavitt, and other orthodox Congregationalists were members of the Executive Committee.

It strikes us as an excellent time, just now, for the ex-parte Council to place itself right, on the record, for all coming time, and in all future history, *if they desire it*. Just now, when the thunderbolts of Divine retribution are falling on this guilty nation, for its tolerance and support of slaveholding, the slaveholders themselves being the willing instruments of the infliction—just now, while the curse of a dumb and heartless priesthood is culminating, in the visible effects of their neglect to warn the people and rulers of their sin and danger—just now, is the fitting time for them to show whether they sympathize with such a man as Dr. Cheever and the majority of the Church who labor to sustain him, by their own contributions, and by welcoming friendly aid from Christian abolitionists abroad; or whether they sympathize with those who have done and are doing all they can, to drive him from his post, both by withholding their own support, and by raising a hue-and-cry against "foreign aid."

Which course the Council will choose to take, we venture not to predict. Some of them enjoy a degree of Anti-Slavery reputation, which will now be tested by their *doings*. The history of thirty years past has taught us to rely as little upon the anti-slavery professions of ecclesiastics as upon those of politicians, where the unity of the religious denomination, as of the political party, is sought to be preserved.

Of one thing, this highly respectable and numerous body would do well to be aware. And that is, that if their numbers were quadrupled, their power to impair the influence of Dr. Cheever and his supporters could not be a tenth part as great as their power to impair their own. The judgment they may pass upon others, will determine the judgment that will be passed upon themselves. And *that* will be about the sum total of their action in the case. Themselves are on trial, before the Christian world, not Dr. Cheever—just as Maryland and Virginia are on trial, not the Federal Government.

P.S. Since the above was in type, the *N. Y. World* of Wednesday, 8th, announces the result, as follows:

The ex-parte council called by the minority of Dr. Cheever's church, adopted as the result of their deliberations, a paper severely censuring the majority of the church, recognizing the minority as worthy members of the body of Christ, and offering to recognize them as a church if they wish, and recommending that churches of the Congregational order withdraw from the Church of the Puritans, the fellowship of the churches until it recede from its present position.

Very well, gentlemen. We help you promulgate your decision, and record your names and residences, as we find them in the *N. Y. Tribune*.

The following delegates were present:

First Church, Concord, N. H., Rev. Dr. N. Bouton and Jonathan Kittredge; Park street church, Boston; Rev. A. L. Stone and Giles Pease; Broadway church, Norwich, Conn., Rev. John P. Gulliver and Theodore McCurdy; North Congregational church, New Haven, Conn., Rev. S. W. S. Dutton, D.

D. and Nathaniel Jocelyn; Second Congregational church, Greenwich, Conn., Rev. Dr. J. H. Linsley, and Rev. Mark Mead, Congregational church, Albany, Rev. Dr. Ray Palmer; Congregational church, Canandaigua, N. Y., Deacon Henry W. Taylor; Congregational church, Syracuse, Rev. M. E. Streibly and Ira H. Cobb; Congregational church, Newark, N. J., Rev. W. B. Brown and Rev. George Brown; First Congregational church, Jacksonville, Ill., Rev. Dr. J. M. Sturtevant; New England church, Chicago, Ill., Rev. Samuel Wolcott and E. W. Blatchford; Broadway Tabernacle, New York, Rev. J. P. Thompson D. D., and Austin Abbott; Clinton Avenue church, Brooklyn, Rev. Dr. Wm. J. Buddington, and Earl E. Miles; Congregational church, South Brooklyn, Rev. Rufus W. Clark, D. D. and Wm. P. Libbey; Bedford Congregational church, Rev. Henry B. Elliott and Rev. Mr. Relyea; First Congregational church, Patterson, N. J., Rev. C. H. A. Bulkley; Central Congregational church Brooklyn, N. Y., Rev. J. C. French. The Rev. Dr. Baron of New Haven, Conn., acted as counsel for the appellants.

Delegates had been invited from 28 churches, but only 16 churches were represented.

Abolitionists in Great Britain and in Canada are frequently writing us letters of inquiry concerning ministers, and others, from the United States who, while among them, are desirous of passing themselves off as abolitionists. It may be convenient for our readers to cut out the above names and paste them in their memorandum books, for reference, in connection with the above "result." We are happy to record the name of Ira. H. Cobb, Syracuse, N. Y., as strongly opposed to the action of the Council. There may be others. We will gladly publish their names, as dissenters, if authorized to do so.

DR. CHEEVER'S "BRITISH AID MISSION" ITS NATIONAL IMPORTANCE, AND VALUE.

Divine Providence is rapidly and gloriously vindicating THE RIGHT, and consequently, the radical and uncompromising advocates of the right, in opposition to jesuitical deception and compromise. In the very midst of the hue-and-cry of pseudo anti-slavery men, in league, with the more open and manly defenders of slavery, to crush out and put down Dr. Cheever, and the Church of the Puritans, by ecclesiastical ostracism, under pretense of opposition to "the British aid Mission"—behold, God is putting honor upon that mission, by making it His Providential instrumentality for protecting the Government of the United States from the machinations of traitors at home, and their sympathisers or dupes abroad.

It has been long known that the *London Times*, the most powerful political press in the world, of whose influence the British ministry and Parliament are said to stand in awe, has been insidiously favoring the slavery interest of this country and of the West Indies. And recently, its sympathy with the pro-slavery rebellion in this country, has been quite apparent. In this, it is, doubtless, the representative of the high tory aristocratic party in England, whose hatred of our free institutions and opposition to British West India emancipation are equally notorious.—*The Times* is artfully fanning the flame of sympathy and panic among the cotton importers and manufacturers of Great Britain, the natural allies of the Cottonocracy of this country, North and South, who imagine that the overthrow of the cotton planters would deprive them of cotton. On another element of influence *the Times* is also operating, with similar success. The Commercial and Manufacturing interest of Great Britain, as well as of France, feels aggrieved and chafed by the unexpected and uncalled for international warfare waged upon them by our mischievous Merrill tariff, almost excluding their goods, at the very moment when the tariff of the "Confederate States" is offering to admit them at much lower rates than even our former tariff. All these causes combined are raising a tide of influence that is operating upon the British Government, and almost compelling it to recognize the Confederate States, so soon as it can be plausibly alleged that they have a prospect of maintaining their position. The early French recognition of American Independence is but one among multitudes of historical precedents for such a course. Should Jeff. Davis get possession of Washington City, the danger of this would be imminent.

More than all this, the abolitionists of France and Great Britain, the friends of free institutions and of human progress, the men of liberal sentiments, the friends of international fraternity, throughout continental Europe, the entire republic of letters, are, on principle, the advocates of universal free trade. How an American Administration, especially an administration at war with slaveholding monopolists, should signalize itself by a declaration of war upon

free trade, is more than they can comprehend. They find it difficult to accredit a professedly and seemingly anti-slavery administration, as they had supposed that of Mr. Lincoln to be, unless they find it an administration favoring rather than disfavoring free trade. Their hands are weakened, in the contest necessary to roll back the swelling tide of "The Times."

On what or on whom can the Federal Administration rely, to counteract the influences favoring a British recognition of the Confederate States? On our new Minister, Mr. CHARLES F. ADAMS, with his identification with the protective tariff party in America?—a statesman whose recent proposals of a disgraceful and infamous compromise with the oligarchy of slaveholders, shocked and disgusted all decent men, in both hemispheres?

No! God, in his just and Wise Providence, has committed that work to GEORGE B. CHEEVER the hated and maligned radical abolitionist, whom ex-parte councils, composed of hard-shell-conservatists and soft-shell "anti-slavery" men are uniting to crush.

GEORGE B. CHEEVER is, at the same moment flying from city to city, in England and Scotland, gathering immense crowds to listen to his eloquent expositions of God's word against slaveholding. To the Christians and the Christian Ministers of the United Kingdom he is telling the story of the pro-slavery rebellion in America, and urging upon them the Christian duty of remonstrance with the British Government, against so horrible a crime, as that of recognizing the Confederate States. If any human instrumentality, in the hands of God, saves the two nations from the calamity of becoming embroiled in consequence of the pro-slavery rebellion, that instrumentality is likely to be "the British aid Mission" of Dr. Cheever—a mission not more needed by the Church of the Puritans on Union Square, much as it was needed—than by the administration of President Lincoln, at Washington City, in its herculean task of putting down the pro-slavery rebellion in this country. The hearty thanks of the Federal Government and its supporters are not less due to DR. CHEEVER than to MAJ. ANDERSON—nor less devoutly should christian patriots pray for the safety and success of DR. CHEEVER, than for the safety and success of GEN. SCOTT. God governs the world, and in the conflict of ideas and principles, a true prophet of the Lord is even more indispensable than a brave and skilful leader of armies. The return of Dr. Cheever to New-York should be welcomed by a civic reception and procession, and by a public thanksgiving to God, in the Church of the Puritans, on Union Square—and also in the Capitol at Washington.

A STRONG GOVERNMENT, AND ITS CONDITIONS.

We want a strong government, but strong to protect all possible interests as well as itself. Indeed thus it best protects itself.—*Baltimore Sun*.

The way to protect "all possible interests" is to teach, by the severest discipline, "all possible interests," that their best security is to be found in a whole and undivided support of the Constitution and laws.—*N. Y. Sun*.

Among "all possible interests" has either the Baltimore or the N. Y. Sun, bestowed a thought upon the interest of the agricultural laborers in fifteen States of the Union? Does it want a government strong enough to protect them? And wise enough to make itself strong, by a proclamation, proferring such protection, and calling upon them, as citizens, in common with other citizens, to furnish their full quota of strong men, to protect the government, and quell rebellion? There can be no "strong government" and there ought to be none, that does not do its best, to protect all its subjects. "Interests" are to be protected, in no way but by a protection of rights.

NO STANDING STILL.

The Brooklyn Times, of May 1, regards as very "objectionable" the article in the *N. Y. Evening Post*, published in our last, under the head of "Union now and forever," from which it quotes the following:

It is impossible not to see that human slavery is the canker worm which has for so many years gnawed at the heart of our republic. We should be fatally in error, therefore, as a nation, if we did not make an end of this thing, which alone has shackled our progress, and which now has caused the desperate attempt to overthrow the government and the Union.

Of this the *Brooklyn Times* says—

It is very evident that the obvious effect of writing in this strain is to set the loyal North at loggerheads about the

eternal slavery question, which all of us have tacitly agreed to drop, in the far more important matter of restoring the authority of the government over the disloyal States.

But the very next day, May 2, *The Brooklyn Times* itself, comes out with the following:

Strike Home.—The secession traitors having plunged the country into a war which may cost thousands of lives, and whose direct expense, (saying nothing about the loss by the derangement of business), we dare not calculate; we shall be arrant fools if, before consenting to peace, we do not definitely settle every question at issue between the two sections. If the contest is thereby protracted, and in the end, slavery should be wiped out, and the four thousand millions of dollars invested in slaves take unto itself legs and disappears, that is the business of the owners, not ours.

—So the *Times* could not let "the eternal slavery question" stay "dropped," after all. It must needs take it up, and demand the settlement of it, very much as the *Evening Post* had done.

Whoever thinks he can fight for the Government, the Constitution, the Union, and the national flag, without fighting against slavery—the only and the deadly enemy of them—has not yet got out of the fog, and knows not how the land lies.

QUITE COMMENDABLE.—*The Brooklyn Times* notices with commendation, the step taken by Rev. Dr. Porter of that city, "of known conservative proclivities," who "relinquishes one fourth of his salary" in consideration of the necessary expenditures for prosecuting the war," and who expresses his willingness, should it be necessary, to give up even more."

The learned Doctor is partly on the right track. All clergymen "of known conservative proclivities," are bound in common honesty, to follow his example. Had they preached, as they should have done, for twenty years past, against the vilest oppression that ever saw the sun, instead of strengthening the hands of oppressors, we should have had no pro-slavery rebellion to fight against. If they would even have the good sense, not to say the godliness, to preach against it now, it would do more to help the country out of its troubles, than all the money they have ever received for preaching, in their whole lives.

CHURCH ANTI-SLAVERY SOCIETY.—SECOND ANNIVERSARY, Tremont Temple, Boston, Tuesday, May 28th, at 9 o'clock A. M., and 7½ P. M.

CONFERENCE AND BUSINESS MEETING of the Members and Friends of the Church Anti-Slavery Society, at three o'clock P. M., in the Meinaon Hall, of the Tremont Temple Building.

J. C. WEBSTER, President,
HENRY T. CHEEVER, Secretary.

THE FREE MISSION ANNIVERSARY.

The annual meeting of the American Baptist Free Mission Society will be held on Thursday and Friday, the 30th and 31st of May, at the Metropolitan Hall, Jersey City. Annual sermon by Rev. J. M. Richards, Philadelphia, or his alternate, Rev. Samuel Aaron, Mount Holly, N. J.

The preliminary Board meeting will be held on Wednesday evening, at 4 P. M., at the Mission Rooms, 115 Nassau street.

N. BROWN, Cor. Sec.

News of the Day.

FRIDAY, APRIL 3.

Maryland.—After our paper of last week had gone to press, we received intelligence that the City Council of Baltimore had passed an Ordinance empowering the Mayor to suppress, at his discretion, the displaying of all kinds of flags, except upon places and buildings occupied by the Federal Government—whereupon the Mayor attempted to exercise the power, but many flags of the loyal party continued to be displayed.

The Maryland Legislature passed an Act empowering a Committee of Safety to take such measures as they might deem proper for the security of the State. And all the members of the Committee are said to be rank secessionists, except Gov. Hicks, who is generally under their influence.

[It is since stated that the Act is virtually inoperative.]

Annapolis, Fort Madison, and the Heights, are in possession of the Federal forces.

Gov. Banks, late of Massachusetts, is said to have resigned his lucrative post, of managing director of the Illinois Central Rail-Road, and has tendered his services to the Government, awaiting orders from head quarters.

Capture of U. S. troops in Texas.—New Orleans, May 2.—Col. Van Dorn, with 800 Texans, has captured 450 federal troops, under Major T. Sibley, who were at Indianola, and attempted to escape in two sailing vessels. Van Dorn pursued them in three small steamers, and shortly after their route seaward was cut off by a steamer from Galveston with 120 men and three pieces of artillery, when Major Sibley surrendered. The officers are on parole, and the arms have been turned over to the Texans, private property excepted. The men will be allowed either to join the army of the confederation, or to take an oath not to serve against it.

Blockade.—The mouth of the James river, the entrance to the ports of Richmond, Petersburg, Norfolk, and Portsmouth is already under blockade, no vessels being allowed to enter.

Gen. Wool, in obedience to orders from the commander-in-chief, will immediately return to Troy to conduct the routine duties of his department.

The rumored armistice.—In reply to inquiries from (we believe) the N. York Board of Commerce concerning the rumored armistice, the Assistant Secretary of State, Mr. F. W. Seward, says—"That sort of business ended on the 4th of March." We suspect the enthusiasm of the son out-runs the policy of the father.

SATURDAY, MAY 4.

The papers continue to be occupied with anticipations of the great things that are about to be done, such as the following:

To-morrow, May 5, the twenty days' grace allowed to the Rebels by the President's Proclamation will expire. We may confidently expect soon to hear of active operations against them.

There is no truth in the report that more men are not wanted at Washington. The transport of troops thither will not cease till the force is raised to fifty thousand.

To make up the 30,000 men demanded of New-York State by the U. S. Government, 380 companies are wanted. Up to yesterday 415 companies had been entered at Albany. This shows the spirit of the people.

A dispatch from Washington says that fourteen companies of Kentuckians have offered their services as volunteers to the United States, and ten have been accepted and ordered to encamp on the North side of the Ohio River.

An army of occupation will shortly move upon Baltimore in four columns—one from Perryville, one from Harrisburg, a third from Annapolis, and a fourth from Washington. The city will be held by a sufficient garrison to keep down the rebels and protect the Unionists. This measure will deprive the South of the important resources of the largest and richest of our slaveholding cities, the only one, in fact, which can furnish any considerable amount of means for clothing, equipping, and provisioning an army.

President Lincoln yesterday issued a second Proclamation, calling for 42,000 additional volunteers for three years, unless sooner discharged. He also directs the regular army to be increased by the enlistment of 22,714 men, and the Navy by the enlistment of 18,000 seamen in addition to the present forces of the United States.

Gov. Morgan of this State telegraphed to Mr. Seward on April 30, asking if there was to be a requisition for more troops from New York, and telling him that 100 regiments could be mustered into the service easier than they could be repressed. Mr. Seward replied that probably no more would be wanted for three months' service, but that 40,000 more volunteers would be accepted for three years, or during the war.

Ex-President Tyler writes to Gov. Pickens, of S. C.—Richmond, April 25, 3 P. M.—To Gov. Pickens: We are fellow-citizens once more, by an ordinance passed this day. Virginia has adopted the Provisional Constitution of the Confederate States. JOHN TYLER.

The army of Virginia.—"The State of Virginia can bring into the field at least a hundred thousand as brave men as there are in the world, accustomed from their infancy to the use of arms, and ready and willing to lay down their lives in defence of their homes."—[Richmond Dispatch.]

There is no doubt the State of Virginia can "bring into the field" in a certain sense, 100,000 men for the adult whites of her population are nearly 200,000 in number. But the question is, can she arm, clothe, feed and pay them? There's the rub.—Tribune.

[Are there not "at least, 100,000" Virginians, black and white, who would like a chance to fight on the other side?]

Philadelphia, Friday, May 3, 1861. Major Anderson passed through this city at noon to-day en route to Washington. He was recognized in passing from depot to depot, and was greeted with intense enthusiasm.

Plots against Northern Cities. The Tribune gives the following, as a specimen of numerous similar letters received in this city.

Louisville, Ky., April 30, 1861. Sir: I have traveled

four hundred miles to be able safely to mail this letter. A thoroughly organized plot is now in progress of execution to burn New-York, Philadelphia, and Boston. A portion of the men assigned to your city are already in your midst, and others are on their way. I know what I say to be true. I dare not tell you how I know, for that would lead to my inevitable detection, the consequences of which you can readily guess.

The intention is to fire the three cities simultaneously, at as many places as possible, and at the same hour of the night. This is to be done the night before the attack on Washington.

has the direction of the whole plot. One hundred and twenty-five men have been assigned to your city and Brooklyn, and eighty to each of the others. This is not a movement of the Government, though known to Davis. At first he discouraged it, but since Lincoln's Proclamation he has withdrawn his opposition. The men entrusted with the execution of the plot all belong to the "inner temple of the Knights of the Golden Circle."

The plan has been maturing for two months, but did not include New-York until within a week or ten days. The men assigned to Boston and Philadelphia have been at their posts for a week, but the determination to include New-York has caused a delay, and now the time will depend upon how soon Davis is ready to attack Washington. I have told you, not all that I know, but all that I can with safety to myself. The chances are you will disregard the warning, but I feel that I have at least discharged my duty.

I am not your friend: I am one of the most unrelenting of your enemies; but I am an open, and I hope, an honorable foe. I expect to fight you to the death, but not with lucifer matches and camphene. Do not do the people of the South the injustice to believe that one out of ten among them would, for a moment, sanction this hell-begotten scheme. It is foreign to their nature.

Missouri.—The Legislature of the State has just assembled. In his Message,

Gov. Jackson says the President, in calling out the troops to subdue the seceded States, has threatened civil war, and his act is unconstitutional and illegal, and tending toward consolidated despotism. While he evidently justifies the action of the Confederate States in seceding, he does not recommend immediate secession, but says,

I, therefore, recommend an appropriation of a sufficient sum of money to place the State, at the earliest practicable moment, in a complete state of defense.

In conclusion he says: Permit me to appeal to you, and through you, to the whole people of the State, to whom we all are responsible, to do nothing imprudently or precipitately.

There are 1,300 men in Fort Monroe, and 550 in Fort McHenry.

Western Virginia, it is said, has already enrolled 2,600 men for the service of the United States.

The defensive policy. The N. Y. Times of to-day, (May 4) publishes the official correspondence between the Maryland and the Federal authorities, confirmatory of previous reports.—As for example.

WAR DEPARTMENT, April 17, 1861.

To His Excellency Thomas H. Hicks, Governor of Maryland: Dear Sir: The President has referred to me your letter of this day, and, in reply, I have the honor to say that the troops to be raised in Maryland will be needed for the defence of the Capital, and of the public property in that State and neighborhood. There is no intention of removing them beyond those points. Very respectfully,

SIMON CAMERON, Sec. of War.

C. M. Clay, in a letter from Washington, April 20 to W. R. Shurley, Editor of the Nashville Democrat, represents Mr. Lincoln as determined to use force only for the defence of the capital—leaving time and reflection to do their work, on the other States.—Vide N. Y. Times, May 4.

Perfidy.—Gov. Letcher of Virginia, tells President Lincoln that no invasion of the capital, is intended, but in a letter to Jeff. Davis, published at Montgomery, encourages him to come North, on his mission of invasion.

Activity in New-York City.—The Deputy United States Marshal seized yesterday morning, at the office of the American Express Company, one case containing a lot of revolvers, with appurtenances complete. They were destined for parties at the South. No clue as to ownership can be obtained.

Another seizure of 1,000,000 boxes of percussion caps was made during the day. These articles were destined for Charleston, S. C., and had been shipped on board a vessel bound thither, but finding that she could not obtain a clearance from this port, she was obliged to discharge her cargo.

Mr. Barney will not clear any vessel for ports south of the Delaware, and is actively engaged in overhauling vessels of every description, with a view to prevent any aid or succor being sent to the rebels. The greatest care is being taken to examine the nature of the cargoes now being shipped from this port. Herald.

MONDAY, MAY 6.

Diplomatic relations with France.—The following official documents are of deep interest, not merely as showing our relations with France, but also as containing a recent and authorized declaration of the position of the administration in respect to the slaveholder's rebellion.

Washington, May 5.—Imperfect statement of Mr. Faulkner's interview with M. Thouvenel, the French Minister for Foreign Affairs, concerning the application of the Commissioners of the Montgomery Confederation having found their way into the Press, the Department of State has consented that the correspondence shall be published.

(No 119.)

LEGATION OF THE UNITED STATES,
Paris, April 15, 1861.

HON. WM. H. SEWARD, Secretary of State;

Sir:—I called to-day upon Mr. Thouvenel at the Ministry of Foreign Affairs, and was promptly admitted to an interview. Agreeably to your request, I handed to him a copy of the inaugural address of President Lincoln, and added that I was instructed by you to say to him that it embraced the views of the President of the United States upon the difficulty which now disturbed the harmony of the American Union and also an exposition of the general policy which it was the purpose of the Government to pursue, with a view to the preservation of domestic peace, and the maintenance of the Federal Union. Here Mr. Thouvenel asked if there was not some diversity of opinion in the Cabinet of the President, as the proper mode of meeting the difficulties which now disturbed the relations of the States and General Government. I replied upon that point, I had no information,—under our system, the cabinet was an advising body, its opinions were entitled to weight, but did not necessarily compel the action of the President; the executive power was by the Constitution vested exclusively in the President. I said that I was further instructed to assure him that the President of the United States entertains a full confidence in the speedy restoration of harmony and unity of the Government by a firm, yet just and liberal policy, co-operating with the deliberate and loyal action of the American people. M. Thouvenel expressed his pleasure at this assurance. I further said that the President regretted that the events going on in the United States might be productive of some possible inconvenience to the people and subjects of France, but he was determined that those inconveniences shall be made as light and transient as possible, and so far as it may rest with him, that all strangers who may suffer any injury from them shall be indemnified. I said to him that the President thought it not impossible that an appeal would be made before long, by the Confederate States to Foreign Powers, and amongst others to the Government of France, for the recognition of their independence; that no such appeal having yet been made, it was premature and out of place to discuss any of the points involved in that delicate and important inquiry, but the Government of the United States desired the fact to be known, that, whenever such application shall be made, it will meet with opposition from the Minister who shall then represent that Government at this court. I said to him that my mission at this court would soon terminate, and I should have no official connection with the question which it was anticipated might arise upon the demand of the Confederate States for recognition of their independence; that my place would soon be supplied by a distinguished citizen of the State of New Jersey, a gentleman who possessed the confidence of the President, who fully sympathized in his public views, and who would doubtless come fully instructed as to the then wishes of the Government of the United States, and that the only request which I would now make, and which would close all I had to say in the interview was, that no proposition recognizing the permanent dismemberment of the American Union shall be considered by the French Government until after the arrival and reception of the new minister accredited by the United States to this Court.

M. Thouvenel, in reply, said that no application had yet been made to him by the Confederate States, in any form for the recognition of their independence, that the French Government was not in the habit of acting hastily upon such questions, as might be seen by its tardiness in recognizing the new Kingdom of Italy, that he believed the maintenance of the Federal Union, in its integrity, was to be desired for the benefit of the North and South, as well as for the interests of France, and the Government of the United States might rest well assured that no hasty nor precipitate action, would be taken on that subject by the Emperor. But whilst he gave utterance to these views, he was equally bound to say that the practice and usage of the present century had fully established the right of *de facto* governments to recognition, when a proper case was made out for the decision of foreign powers. Here the official interview ended.

The conversation was then further protracted by an inquiry from M. Thouvenel when the new tariff would go into operation, and whether it was to be regarded as the settled policy of the Government. I told him that the first day of the present month had been prescribed as the period when the new duties would take effect; that I had not yet examined its provisions with such care as would justify me in pronouncing an opinion upon its merits; that it was condemned by the commercial classes of the country; and that I had no doubt from the discontent manifested in several quarters that the subject would engage the attention of Congress at its next meeting, and probably some important modifications would be made in it. The finances of the government were at this time temporarily embarrassed, and I had no doubt the provisions of the new tariff were adopted with a view, although probably a mistaken one, of sustaining the credit of the Treasury, as much as of reviving the protective policy.

He then asked me my opinion as to the course of policy that would be adopted towards the seceded states, and whether I thought force would be employed to coerce them into submission to the Federal Authority. I told him that I could only give him my individual opinion; and that I thought force would not be employed; that ours was a government of public opinion; and although the Union unquestionably possessed all the ordinary pow-

ers necessary partial insurre the extreme p cordance with timent of the sec against the sec that country great the resp the imposi that I did not a moment, an be found in s would invit able acquies sovereignty ployment of f rupture of the states to mak taken action

Sir:—The 120, have bee of our letter quire no spe April last I of the policy of the distur time, gives u France.

The instru the President and these w opinions you at Paris.

No. 119 be report of an held between conversation is not some as to the prom turb the rela Mr. Faulkne subject. Th that there be ment in t that convers him explicitly President and stee, concer is now prose py disturba duty has, th sity to be m and the resp lle counsils It is not in the ame to the coun States may i will be take the insurrec so-called Co was attende dices appli the unoffici expressed th coerce the federal auth would be fo pact, as wor or a personal arate sovere nency or plia patently, v bles and in offered on r parties to r gather cha with open acquiesce in States hav The Consti are still o hand, the activity to from dang

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ers necessary for its preservation, as had been shown in several partial insurrections which had occurred in our history, yet that the extreme powers of the government could only be used in accordance with public opinion, and that I was satisfied that the sentiment of the people, was opposed to the employment of force against the seceding states. So sincere was the deference felt in that country for the great principles of self-government, and so great the respect for the action of the people, when adopted under the imposing forms of state organization and state sovereignty, that I did not think the employment of force would be tolerated for a moment, and I thought the only solution of our difficulties would be found in such modifications of our Constitutional compact as would invite the seceding states back into the union, or a peaceable acquiescence in the assertion of their claims to a separate sovereignty. M. Thouvenel expressed the opinion that the employment of force would be unwise, and would tend to a further rupture of the Confederacy, by causing the remaining southern states to make common cause with the states which had already taken action on the subject.

I am, very respectfully,

Your obedient servant,

CHAS. J. FAULKNER.

No. 7.

Department of State,
Washington, May 4th, '61.

Sir:—The dispatches of your predecessor, Nos. 117, 119 and 120, have been received. The latter acknowledging the receipt of our letter of recall, and announcing his intended return, require no special notice. No. 117 bears the date of the fifth of April last. It contains only an exposition of Mr. Faulkner's views of the policy which this Government ought to pursue in regard to the disturbed condition of affairs at home, but, at the same time, gives us no information concerning the state of affairs in France.

The instructions heretofore transmitted to you, will show you the President's views on the subject, Mr. Faulkner has discussed, and these will be your guide, notwithstanding any different opinions your predecessor may have expressed or left on record at Paris.

No. 119 bears date of the 15th of April last, and contains a report of an official conversation, and also of an unofficial one held between Mr. Faulkner and M. Thouvenel. In the former conversation, M. Thouvenel asked Mr. Faulkner whether there is not some diversity of opinion in the Cabinet of the President as to the proper mode of meeting the difficulties which now disturb the relations of the States and the General Government. Mr. Faulkner, in reply, said that he had no information on the subject. The matter is of no great moment, yet it is desirable that there be no misapprehension of the true state of the Government in the present emergency. You may, therefore, recall that conversation, to M. Thouvenel's memory, and then assure him explicitly that there is no difference of opinion whatever between the President and his constitutional advisers, or among those advisers themselves, concerning the policy that has been pursued, and which is now prosecuted by the Administration in regard to the unhappy disturbances existing in the country. The path of Executive duty has, thus far, been too plainly marked out by stern necessity to be mistaken, while the solemnity of the great emergency, and the responsibility it involved, have extinguished in the public councils every emotion but those of loyalty and patriotism. It is not in the hands of this Administration that this Government is to come to an end at all, much less for want of harmony in devotion to the country. M. Thouvenel's declaration that the United States may rest well assured that no hasty or precipitate action will be taken on the subject of the apprehended application of the insurrectionists for a recognition of the independence of the so-called Confederate States, is entirely satisfactory, although it was attended by a reservation of views, concerning general principles applicable to cases that need not now be discussed. In the unofficial conversation, Mr. Faulkner says that he himself expressed the opinion that force would not be resorted to, to coerce the so-called seceding states into submission to the federal authority, and that the only solution of the difficulties, would be found in such modifications of the Constitutional compact, as would invite the seceding states back into the Union, or a peaceable acquiescence in the assertion of their claim to a separate sovereignty. The time when these questions had any pertinency or plausibility has passed away. The United States waited patiently, while their authority was defied in turbulent assemblies and insidious preparations, willing to hope that mediation, offered on all sides, would conciliate and induce the disaffected parties to return to a better mind. But the case is now altogether changed. The insurgents have instituted revolution with open flagrant, deadly war, to compel the United States to acquiesce in the dismemberment of the Union. The United States have accepted this civil war as an inevitable necessity. The Constitutional remedies for all complaints of the insurgents are still open to them, and will remain so. But, on the other hand, the land and naval forces of the Union have been put into activity to restore the Federal Authority, and to save the Union from danger.

You cannot be too decided or too explicit in making known to the French Government that there is not now, or has there been, nor will there be any, —the least,—idea existing in this Government, of suffering a dissolution of this Union to take place in any way whatever. There will be here ONLY ONE NATION, and one Government, and there will be the same Republic and the same Constitutional Union that have already survived a dozen national changes, and changes of Government, in almost every other country. These will stand hereafter, as they are now, objects of human wonder and human affection. You have seen, on the evening of your departure, the elasticity of the National spirit, the vigor of the National Government, and the lavish devotion of the National treasures to this great cause. Tell M. Thouvenel then, with the highest consideration and good feeling, that the thought of a dissolution of this Union, peaceably or by force, has never entered into the mind of any candid statesman here, and it is high time that it be dismissed by statesmen in Europe.

I am, Sir, respectfully your obedient servant,

(signed)

WM. H. SEWARD.

To WILLIAM L. DAYTON, Esq., &c., &c.

TUESDAY, 7th.

The Governor of Virginia has issued a proclamation calling on the people to prepare for war, and for resistance to the Federal troops.

Gov. Letcher of Virginia and Gov. Ellis of North Carolina have declared themselves enemies of the Federal Government, and called out the Militia of their respective States to resist its authority, and kill those who may endeavor to defend that authority.

From The Memphis Bulletin, April 26.

We regret to learn that the steamer C. E. Hillman, with \$175,000 worth of arms, purchased in St. Louis, destined for Nashville, was captured at Cairo this morning about 4 o'clock.

Washington, Monday, May 6, 1861.—The Secretary of War, in order to accommodate the traveling public, has directed the opening of the military route between Washington and Philadelphia by the way of Annapolis. There will be two daily trains, those from the north leaving Philadelphia at 10:30 a. m. and 11 p. m.

The U. S. Arsenal at Fayetteville N. C. has been surrendered to the Secessionists with 40,000 stand of arms.

Rebel troops are entering Virginia, from the South, and Northern troops are continually arriving at or near Washington.

Gov. Magoffin of Kentucky invites Gov. Morton of Indiana and Gov. Dennison of Ohio to mediate between the seceded States and the Federal Government. Gov. Morton declines.

A petition to Gov. Magoffin of Kentucky requests him to issue a proclamation, forbidding the marching of Secession troops through a part of the State, to attack Cairo, in Illinois. This will test the Governor's professed neutrality.

Troops are moving to-day from New-York, Southward, in consequence of "reliable information that the capital is in immediate peril."

WEDNESDAY 8th.

The Arkansas Convention, is reported to have seceded, by a nearly unanimous vote—notwithstanding the popular vote was against it.

Senator Bayard of Delaware, having returned home from a Southern tour, was arrested on suspicion of disloyalty, but, on examination has been released.

The North West has already mustered 250,000 volunteers, and offered them to the Government.—Tribune.

The Memphis Avalanche threatens that Jeff. Davis will be on the banks of the Hudson in thirty days.

Washington, Tuesday, May 7, 1861. Major Anderson has this evening, with the consent of the President, accepted the command of the Kentucky brigade.

Gen. Bragg is preparing to attack Fort Pickens.

Alexandria had been evacuated by the Virginia troops, but is again occupied.

Baltimore is soon to be occupied with Federal troops.

The Governor of Missouri in his Message to the Legislature, avows himself with the secessionists, but counsels neutrality, till the States shall secure arms!

The 20th Regiment, Ulster guards, left N. York for Washington, yesterday. It is supposed that there are now nearly 30,000 Confederate State troops in Virginia, and more are on their way. The delay in not calling for all the Northern troops in readiness begins to be lamented and censured, here.—The Mystery of the recent orders from Washington, for holding our Northern forces back, remains unexplained.

Virginia has been formally admitted by the Montgomery authorities, as one of the Confederate States, without waiting for the ratification by the people of Virginia.

The Confederate Congress has passed an act recognizing the existence of war with the United States, and authorizing the granting of letters of marque and reprisal.

The Tennessee Convention has passed an act of secession.

THURSDAY 9th.

LARGE FORCES NEAR RICHMOND.—WASHINGTON, May 8.—The War Department has learned, from what it considers a trustworthy source, that not far from 50,000 men are within two days' march of Richmond. They know positively that Gen. Beauregard has been at that place within ten days, from which he returned to Montgomery in great haste. It is the impression here that we have been misled concerning Southern movements and Southern success in raising troops; so much so that, within a few hours, the policy concerning the concentration at this point of troops has been the theme of an animated discussion at a Cabinet meeting. It was deemed best to continue the rapid importation of forces to a very large extent, and Gen. Scott has this afternoon given orders to that effect.—Corr. N. Y. Trib.

FRIDAY 10th.

Up to the time of putting our paper to press, we have no news of any engagement. Troops from both sides, seem concentrating near Washington, Maryland heights are being fortified by the rebels, and Arlington height are about to be occupied by GEN. SCOTT. The Choctaw and Cherokee Indians, ("Christianized," by the American Board) are giving "kind assurances" of aid to the secessionists.—Very natural.

The World, gives extracts from the late speech of Wendell Phillips, in which, says the World, he

"Asserts that the North will eradicate the cause of disunion and drive slavery from the continent."

The World then adds:

"The southern rebels may learn, from these words of their life-long enemy, what they have refused to listen to, from those who have been their friends. If they persist in their rebellious attempt to overthrow the Constitution, and despite the muniments and defenses which the Constitution has thrown about the peculiar institution, it is not to the Constitution or its supporters that they can appeal, in the day of their calamity."

WAR OF LIBERATION.

In an article on the war, by A. L. P., in the American Baptist, April 30, the writer says:

"It (the war) should take the character, on the part of the North, at once, of liberation—the liberation of a great nation from the arrogant domination of a slaveholding oligarchy, the liberation of six millions of white laboring men in the South from a degrading species of serfdom, and four millions of black men, from the vilest system of bondage that ever cursed the earth. If there be cause for civil war, for stern, energetic, and uncompromising war, this is it. This exists, and this should be the rallying cry—a war of liberation! This, with a far less foundation, has liberated Italy. This may liberate our country, and make it an example of true glory for all nations. It must come to this, or prove a failure, a terrible expenditure of life and treasure for the mere pride and show of who is strongest—the honor of pugilistic championship. Heaven forbid that such should be the character and results of the present conflict. The policy, doubtless, will be, as it has been, to avoid the real issue in the controversy; yet my convictions are that an overruling Providence will eventually give character and direction to the war, and settle its policy on slavery and anti-slavery grounds. There then will be something to stir the heart of humanity, to awaken anew the spirit which aroused and energized our Revolutionary fathers. 'Liberty or death' will be the watchword, and the onsets of freemen, and men determined to be free, will be irresistible. Defeats may be necessary to bring on this issue. Somehow the present policy must, and will be defeated in the end."

Family Miscellany.

THE VALE WHERE WE WANDERED.

BY ANNA M. DATES.

In the vale where we wandered
Long, long ago,
In spring-time and summer
The birds warbled low,
And the violets blossomed,
Large eyed and blue,
As there in that valley
I lingered with you.

Through the vale where we wandered
The bright river rolled,
And thick on its banks
Bloomed the cowslips like gold,
And the alders drooped over
A low, grassy seat,
Where we oft sat together,
And held converse sweet.

But the vale where we wandered
Is desolate now;
For you are asleep,
With the dust on your brow.
There the wind in the twilight
Makes its low moan,
And there it is like me,
Forever alone.

In the vale where we wandered
The violets may blow,
And in spring-time and summer
The birds warble low;
But a thought in my spirit
Forever must be,
To tell of the hours
When I lingered with thee!

Suncook, N. H.

A NEW TYPE SETTER.

WILLIS DESCRIBES A WONDERFUL MACHINE.

Willis, in his last letter to the Home Journal, says the machine to "insert a pig at one end and grind out sausages at the other," is really "slow" in comparison with the new invention for setting types—a visit to which was the object of one of his recent walks in New York:

"Alden's type-setter not only can set types as fast as eight men, but distributes, or restores to their places, the same amount by the same process—an auto recuperation of outlay, which it is wonderful to believe (for an editor at least) may be a possible principle in Nature!

"The type-setter is worked like a piano, by playing on keys—the mere touch on the key for the letter a, for instance, being instead of the old fashion of taking up that letter with the fingers, turning it right end up and right side front, putting it into the line to be adjusted with spaces. It is a revolving table of brass—the machine—worked by the smallest steam power, and the cost is about fifteen hundred dollars. It would clear itself,

of course, by the saving of labor, (to say nothing of the acceleration of work to which speed is so necessary,) in a very short time. Without going into a particular description of the machinery, I may say, as one who has been a well-taught type-setter himself, that it seemed to me as the locomotive seems to the stage driver, or as the steam boat to the paddler of the canoe—an impossible desideratum brought miraculously to pass.

"Perhaps the most curiously ingenious part of the invention is that which gives the compositor a chance to scratch his head or indulge in a reverie, speak to his friend or light his cigar, mend the grammar or criticise the 'copy'—obviating, that is to say, the necessity of rigidly keeping up with the unvarying steam propulsion of the machine. This is done by a register-wheel, which makes signals for the letters before they are taken, and which will allow as many as sixty to accumulate before they are disposed of, with no hindrance to the action of the machinery. Could anything be more like a brain turned into brass?"

"The inventor of this wonderful affair, Timothy Alden, was a practical printer; and to it he devoted twenty years, dying, when he had at last perfected it—his brain and nerves giving way to the diseases of over-concentration of thought and will. How many men are victims, in these 'fast days,' to this kind of over-tasking! Yet Alden lived enough of a life, if measured by benefit to his race. What were the eventful centuries of Methuselah, as a good in the world, in comparison with the twenty-year invention of this Massachusetts type-setter?"—*N. Y. E. Post.*

BE TRUTHFUL ALWAYS.

Two country lads came at an early hour to a market town, and, arranging their stands, sat down to wait for customers. One was furnished with fruits and vegetables of the boy's own raising, and the other supplied with clams and fish.—The market hours passed along and each little merchant saw with pleasure his store steadily decreasing, and an equivalent in silver bits shining in his little money cup. The last melon lay on Harry's stand, when a gentleman came by, and placing his hand on it said: "What a fine large melon; I think I must have this for my dinner. What do you ask for it, my boy?"

"The melon is the last I have, sir; and though it looks very fair, there is an unsound spot on the other side," said the boy, turning it over.

"So there is," said the gentleman, "I think I will not take it. But," he added, looking into the boy's fine countenance, "is it very business like to point out the defects of your fruits to customers?"

"It is better than being dishonest," said the boy, modestly.

"You are right, my little fellow; always remember that principle, and you will find favor with God, and man also. You have nothing else I wish for this morning, but I shall remember your stand in the future. Are those clams fresh?" he continued, turning to Ben Wilson's stand.

"Yes sir, fresh this morning. I caught them myself," was the reply; and a purchase being made, the gentleman went away.

"Harry, what a fool you was, to show the gentleman that spot in the melon. Now, you can take it home for your pains, or throw it away.—How much wiser is he about those clams I caught yesterday? Sold them for the same price I did the fresh ones. He would never have looked at the melon until he had gone away."

"Ben, I would not tell a lie, or act one either, for twice what I have earned this morning. Besides, I shall be better off in the end, for I have gained a customer, and you have lost one."

And so it proved, for the next day the gentleman bought nearly all his fruit and vegetables of Harry, but never invested another penny at the stand of his neighbor. Thus the season passed; the gentleman finding he could always get a good article of Harry, continually patronized him, and sometimes talked with him a few minutes about his future hopes and prospects. To become a merchant was his great ambition, and when the winter came on, the gentleman wanting a trusty boy for his store, decided on giving the place to Harry. Steadily and surely he advanced in the confidence of his employer, until having passed through the various gradation of clerkship, he became at length an honored partner in the firm.

From the Christian Press.
"DESPISE NOT ONE OF THESE LITTLE ONES."
THE NEGRO PEW.

It would be pleasant to describe the old church where I first went to meeting. It is fifty-five years since my mother first led me to that sacred place. I had never so many folks, or so fine a house before. The minister stood in the high pulpit, wore a large wig, and looked and talked very solemnly to the people. They sat in square pews, made of smooth pine boards, but near the stairs that led to the gallery was another kind of pews. The seat was a rough oak board, and the breast work a piece of oak scantling. On one of these sat old Sarah, an Indian woman, and her boy, Silas; on another, a venerable colored man called Guy. In corresponding seats in the gallery were a few colored youths. I asked my mother why these seats were made so rough and ugly. She replied, "Those are the nigger pews."

"But are the negroes very wicked people?"

"Why no; but then they are black; and if boys or girls whisper, laugh, or play in church, the tithing-man will make them sit in the nigger's pew."

For many years a significant look from the tithing-man, pointing to the "nigger pew," awakened more fear in my mind than anything that fell from the lips of the minister. Thus one of my first lessons in the house of God, was to despise the poor colored man. I was led first to despise, then to deride, and then to hate my poor brother, for the color of his skin. I believe I have repented of this sin, and know that God is sore displeased when in the church, the school, or the street, a man is despised because he is black. Since those days I have traveled much, and have never been treated unkindly by any of the colored race. So let me entreat my young friends not to despise "one of these little ones," for they have taught me lessons of wisdom.

TOBACCO AND MATRIMONY.

One of our exchanges inquires with much alarm, "how it is that there are so many nice young girls in our cities unmarried, and likely to remain so?" Our answer is comprised in one word—Tobacco. In old times, when you could approach a young man within whispering distance without being nauseated by his breath, he used—when his day's work was over—to spend his evenings with some good girl or girls, either around the family hearth, or in some pleasant or innocent place of amusement. The young man of the present day takes his solitary pipe and puffs away all his vitality, till he is as stupid as an oyster, and then goes to some saloon to quench the thirst created by smoking; and sheds crocodile tears every time his stockings are out at the toes, that "the girls now-a-days are so extravagant a fellow can't afford to get married." Nine young men out of ten deliberately give up respectable female society to indulge the solitary, enervating habits of smoking, until their broken-down constitutions clamor for careful nursing; then they coolly ask some nice girl to exchange her health, strength, beauty and unimpaired intellect, for their sallow face, tainted blood and breath, and irritable temper, and mental imbecility. Woman may well hate smoking and smokers. We have known the most gentle and refined men grow harsh in temper and uncleanly in their personal habits under the thralldom of a tyranny which they had no love or respect enough for women to break through.

AUTOBIOGRAPHY OF A RAT.

THAT IS, A LIFE OF A RAT BY HIMSELF.

"My first recollection is of running about in a shed near a warehouse, close to a river. A merry life my seven brothers and I had of it. It was a place where rats might enjoy themselves to their hearts' content. We had nibbled a nice little way into the warehouse, and could easily step into it in case of danger. We were an ancient family—some of our ancestors lived in kings' houses, and we felt proud of our lineage. We were rather small in size, and scorned to associate with the brown Norwegian rats. Their manners were coarse. They would bite and tease us, like many boys that we have seen; indeed they were almost as bad as any of those creatures. Some of my brothers were black. One of them, however, was piebald and very clumsy. There was no end to his difficulties and of our jokes on his account. We took much pleasure in giving him nicknames, just like the fellows, called boys. 'Oddity,' 'Guinea Pig,' 'Old Spot-

ty, and 'Frightful,' we named him. He did not mind them much. The first of these names, 'Oddity,' he usually bore. Poor fellow! he never complained. He joined in our mirth, and when we laughed at his awkwardness, he bore it; but sometimes he would run into a corner, amidst rope ends and rusty iron. Poor fellow, I think he sometimes felt like crying.

"The moon looked in through the windows; but we had not much need for light. We could feel our way everywhere in the old house. But one night, I well remember. There had been a good deal of noise in the warehouse through the day, rolling of casks, running of trucks. One of my brothers, kept a keen eye out, sitting in a hole, until dusk. We were all behind some old canvas, when our brother brought good news. 'A ship has arrived from Georgia. It has rice on board and sugar.' We whisked our tails; we squeaked for joy. 'Rum,' from the island, we said; 'We don't care for that, it produces bad effects. It makes us dizzy—blind.' Oddity said, 'I am not old enough to taste that, leave that for the bipeds. Rice and sugar are good enough for me.' Was he not wiser than many of us? 'Leave rum for the men; it is a great deal too bad for rats,' we all said."—*The Gem.*

When we think of good, angels are silent; when we do it, they rejoice.

When you dispute with a fool, he is very certain to be similarly employed.

Better is a portion in a wife, than with a wife.

Do good with what thou hast, or it will do thee no good.

If motives were always visible, men would often blush for their most brilliant actions.

In matters of conscience, the first thoughts are the best; in matters of prudence, the last.

We don't admire ruffles, but you had better have one to your shirt than to your temper.

Honesty is said to be the best policy; but our opinion is, that it is no policy at all. Honesty is simply honesty, and policy is policy. Honesty having nothing to do with policy or deceit in any form.—*Indian Arcana.*

Honesty is true wisdom. "The wisdom of the prudent is to understand his way, but the folly of fools is deceit."

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